

be over-ridden by reason. The efficiency of reason may be improved by education; by practice we can extend our power of discerning *properties* in things. But the gulf which separates man from the brutes is formed not only by superiority in reasoning powers, pure and simple, but also by the far-reaching effects of language and introspective consciousness. By language properties, once perceived, are clearly defined. By introspective consciousness not only has the appreciation of properties, and the accuracy of inferences, become very greatly enhanced, but properties themselves are subjected to analysis, and are discovered to possess properties of their own. So have originated the abstract sciences of logic, numbers, and quantities. These all-important developments will be further considered in Chapter VII.

A word of explanation should be added. We have brought together in this and the preceding Chapters certain of our vital impulses and have classed them as *instinctive*, because they are of a kind to which the term "instinct" is generally applied. But in their essential character as innate promptings to action they do not differ from the impulses to which Chapters II, III, VI, VII, and VIII are devoted—that is to say, from the impulses of changefulness, responsiveness to sensation, memory, habit, imitation, consciousness, and will. These attributes of Life have been treated

separately because they are so general
in their
character and so far-reaching in
their effect.